5: Kemp E-4, 5 (1926-1933)1935
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Croats EF4
Albania E61
Slavic Peoples E16

'in order to draw out the fever'. This prescription has been used amongst others in close contact with Islamic culture, and, by analogy, powdered quinine is substituted for henna.

On the other hand, some plants have a semi-religious significance, without representing any economic value whatever; and only some of these again are used in medicine in a mystical sense. Others have a mystical value, where and when the medical use is lacking or lost. Thus *Sempervivum tect.* in Sumadija has no meaning attached other than it is 'lucky'; its medicinal use is practically restricted to Dalmatia. The iris was a sacred plant before its chemical properties were known, and its rare use is traceable to literary sources.

It is not always clear, either, that the veneration of a plant depends upon any marked obvious property, inherent in substance or form.

The origin of the now very extensive use of various minerals and pigments is indeterminable. Again we incline to point to oriental commerce, partly on account of the numbers of them which appear regularly under Turkish names, and their late entry into written prescriptions.

The use of cosmetics has been established for the ancient Slavs. At present the application of pigments to the skin is confined to urbanised areas and Mohammedanised centres, where the blackened teeth and sore lips which are seen there are due to the use of mercury and antimony in the preparation of face creams, and not, as travellers sometimes suggest, to the presence of syphilis. But tonic lotions are regularly used for beautifying skin and hair; and in South Serbia and the Lim district and other parts, and particularly amongst the Albanian population, the hair is bleached or dyed with henna or gall nuts, and that mostly in childhood. The oil or fat used by the ancient Slavs on their bodies, perhaps as a protection against cold or against stings of insects, may have had a ritual use, and witch ointments actually exist. I have not been able to discover the exact ingredients of such an oil but, on not wholly reliable evidence, I have heard of hemp oil in this connection, which fits in very well with an

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older tradition. Marking the face with charcoal against the evil eye, disguising the face by certain marks to delude a sickness or a misfortune, the blackening and rending of the face in mourning and so on, fall within the same department. In sickness a healthy sign or amulet mark may be traced upon the skin, e.g. the 'seal of Solomon'. This may be the meaning of certain tracings and pointings with the healing finger or healing medium, without leaving a mark. The ancient Slavs also coated their bodies with fetid plant juices, and with offal; and it may be that similar curative methods originate from ceremonial, involving the expulsion of, or protection from, bad influences.

Amongst the Catholics of Bosnia, tattoo ornaments, which have a vague prophylactic aim, are made in a variety of geometric patterns, sometimes from the back of the hand to the shoulder and covering the chest. Personal ornament may still be found to have a mystical significance; and possibly a study of design would reveal an older direct connection. Naturally, the amulet tends to serve an ornamental end—corals for health, crosses of sacred woods, coins and medals, coloured beads, small charms set in silver, flowers worn in the hair, the mercury bracelets of the Mohammedans of Bosnia, and finally the fine and rich amulet cases of late oriental workmanship. Meanwhile, each part of dress has its symbolical value, making it suitable for this or that occasion, and hence afterwards useful for suggestive magic. The belt of bride or mother has the virtues of fertility. In Eastern Macedonia it is woven to represent the fertile rainbow. But the bride's garments are always propitious, and their touch can cure a number of skin diseases. Certain observances hold amongst women to the effect that such and such embroidery designs should not be worked at certain times and seasons.

Finally, there grew up a body of Balkan-oriental medicine which shows the influence of learned medicine as practised by the *iatroi* and *hekim*, with little variation throughout the territory; which, in turn, provides the latest semi-literary source of South Slav popular medicine; and which gives it